

the offering (from him) who seeks your
friendship:
may all our enemies perish.

4. Worship, like J^ABHAKA/ INDRA and AGKNI
with
sacrifice- and praise, of whom is this
universe, upon
whose lap this heaven and the spacious earth
deposit
their treasure: may all our enemies perish,

5, Address like ISTABHAKA your praises t-:
INDRA
and AGNI, who overspread (with their
lusi:?\ the
seven-rooted ocean whose gates are hidden,*
tuid of
whom l5n)KA by his might is the lord: may
a;l our
enemies perish-

8. Cut off (the foe), INDRA, as an old
(pruner) £1%
protruding (branch) of a creeper;
humble tV
strength of the Ddsa^ may we divide.his
accumxi-
lated treasure (despoiled) by INDEA: may
all OTII-
enemies perish.

7. Inasmuch as these people honour INDHA.
and Varga
Aaxi with gifts and with praises, so may
we, defy-
ing hosts, overcome (our foes) with our
warriors; let
us ptaise those seeking praise:³ may all our
enemies
perish,

8. Offering oblations, (the worshippers)
approach

¹ The *Rishi* of the hymn is *Nabh&ka*, perhaps a
patronymic:
the text has here *NdbhdJca*.

² There is no explanation of this. *Yd saptaludhnam*
arnavam
iihmalDRAM apornutah is explained *saptamulam gihita-*

dwdram

arnavam tejobhir dchchMdayatah.

⁸ *Vanuyama vanwhyatah*, the comment oddly
enough explains

stutim tckchhantah satr&n vanuydma. [The original
rather means,

"let us prevail over those who desire to conquer."]